

ENGLANDS IOY,

FOR SVPPRESSING
the Papists, and banishing the
Priests and Iesuites.

1 KING. 18. 21.

*How long haule yee betweene two opinions? If the Lord
be God, then follow him; if Baal, then follow him.*

2 KING. 17. 24, 25.

*And the King of Assyria brought men from Babylon,
and from Cuthah, and from Aua, and from
Hamath, and from Sepharuaim, and placed them
in the Cities of Samaria, in stead of the children of
Israel, and they possessed Samaria, and dwelt in the
Cities thereof.*

*And so it was at the beginning of their dwelling there,
that they feared not the Lord: Therefore the Lord
sent Lyons among them, which slew some of them.*

For

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ENGLANDS IOY, FOR SVPPRESSING of Papiſtry, and baniſhing *the Priests and Ieſuites.*

I Confeſſe that prayer is ſo forcible,
that it openeth the gates of heauen;
and as you read, how the holy Ghoſt
deſcended vpon the Apoſtles in the
forme of fiery tongues, ſo through
the enforcement of Prayer, all bleſſings ſpirituall and
temporall are let downe amongſt the children of
God, like *Peters* ſheete. Who would not then aſke
to obtaine? ſeeke to finde? knocke to haue it opened?
and importune the father, of mercy to haue no deni-
all? conſidering the Parable tells vs, That the wicked
Iudge who neither feared God nor man, granted the
widowes Petition to be deliuered from her clamors,
and ouer troubleſome attendancy? and thus are wee
beholding to our God.

But now, to make God beholding vnto vs, were
a ſecret out of the Treasuſe-houſe of heauen indeed,
wherein I will be bould to tell you how you may be
proficient, and inuite you to wiſdomes ſchoole to
learne a cunning which the heart of the naturall man
is vncapable of; and this is, to retribute thanks to

A a

God

God, to giue his glorious name the praise, to bee gratefull vnto him, and to reioyce in hymnes and spirituall Songs when a benefit is imparted, and our soules are comforted.

Hester 9.17,18

What a story is the story of the Iewes, being deliuered from *Hamans* cruelty and persecution, for the purpose in hand. The Text saith; That they rested the same day, and made it a day of feasting and gladnesse, a good day, and sent portions and presents one to another: but wherefore was all this? For sauing their liues, and preuailing against their enemies.

But, oh thou God of heauen! that ridest vpon the wings of the winde, and holdest the reynes of the kingdomes of the world in thy hand, to let loose or restraîne at thy pleasure: Thou knowest that we haue more causes to reioyce and bee glad then the Iewes in their Parim. For, if wee may compare the lesse with the greater, they had but the preservation of their bodies, and a slight triumph against their corporall enemies, we are in the way to saue our soules, and put our spirituall aduersaries to flight, the Flesh, the World, and the Diuell.

Psalme 45.

What? Papistrie to be suppressed? The Priests and Iesuities to be banished? And the Gospell of Iesus Christ to flourish? My soule leapes for joy, and my heart is enditing a good matter. I speake of the things which I haue made touching the King, my tongue is the pen of a ready writer. Oh blessed be God for this alteration?

Jeremy 31.
Math. 2.

Doth not *Jeremy* tell vs, that, *In Ramah there was a voyce heard, lamentation, and weeping, and great mourning, Rachell weeping for her children, and would*

not

not be comforted because they were not. Did not al *England* wring their hands for sorrow, and begin to mourne and be affrighted, when they saw the Papists so arrogantly mischieuous, to insult in euery towne and shire, and mocke vs to our faces, as if *Sandolet* and *Tobiah* were to scoffe and deride the Iewes, when *Nehemiah* came to re-edifie the Temple. And hath not God put into the Kings heart to dam vp this inundation, and to keepe the raging Sea within limitation, that it doe not overflow the lower and fruitfull grounds.

Marke but the progression of businesse, tell it to your Children, and write it in the Philacteries of your garments. Did not we determin to match with *Spain*? And did not *Spain* resolue to ouermatch vs in the contract? Did he not resemble an vnmanerly and impudent Guest, who inuited to some neighbourly meeting, would not onely come himselfe, but brought a whole rablement of Cormorants with him: so *Spain* must not only condition for a daughter, but the Papists through the Kingdome haue liberty of Conscience, Masse in their houses, Priests within their doores, penalties remitted, and the Pur-
 Teuants and Officers restrained from their priuy searches, whereby the Spanish Ambassadour presumed on his meritorious seruice, and some Papists triumphed, as if the wiser sort knew they were in the right. And was not this a fearefull beginning, and who knowes with what strength the strong man would haue encreased in keeping his possession.

But was this all? No, no, the seuerall shiers of *England*, worse then the Iewes that poysoned the springs

of sweet water, in these daies had malicious instruments to corrupt the youth of the Countrey, and the Priests, Iesuities and Friers ranne from house to house, and made them all amazed with crying out; *Great is Diana of the Ephesians.*

But now Papistry shall be suppressed, and the Priests and Iesuities banished. Oh blessed alteration: oh blessed King: oh blessed Parliament. The Ambassadors houses were so many hiues to which the drones resorted, who not onely fed vpon the hony of the Bees, but presumed to kill and beat them away which preferued them: Thus these vnconstant people, not onely despised the Pastors of their own Congregations, and vnder protection of the Prerogatiue of Kings, rayled on the Lord and his annointed. The Streets swarmed with ruffianly apparitions, Priests in disguised apparell, and Iesuities in Courtly vestments. And what did they? Not only watch the outward behauiour of men, and gouernment of the City, but tooke advantage of the weak carnall Gospeller, and set vpon them with the outward glory of a vissible Church.

The Cathedrall of Paules had her walkes mingled with a number of peremptory and audacious Romanists, who not onely brandeth vs for lukewarmness and vniustifiable actions, but boasted both of and in their disputations, that they had put the true and learned seruants of God to silence, as if *Zedchiab* should strike *Michaiab* on the face, and peremptorily aske him, when the Spirit of God departed from him, to bee infused into such an vnderling.

The Court hath not onely euery corner, but publicke walkes filled with Papists, and Hispaniolized temporisers. And what did they? appeare in seuerall disguised formes, and their corrupt hearts taught their tongues to vent forth blasphemy, and notori-abuses: For as you read how *Jeremy* was taken by his enemies, and brought before the Princes and Priests for weakning the hands of the men of warre, and daunted their hearts that wished well to the peace of *Zion*: So played these imposturing spirits, charming all men with such subtilties. What? the house *Austria* to be checked, and the Emperour of *Germany* to be affronted with petty rebels? belecue it not it is impossible, take heed, how you aduventure in such a businesse; you see how hee preuailes, and no forces can resist him. What? the Arch-Dutches to be mated with such inferiors, traytors, rebels, and mechanicke vpstarts? Neuer speake it for shame: For at this instant they are no lesse then foure mighty armies, 60000 men ready to deuoure these one night Mushrumps, and setting vpon their territories in foure places at once, make a fatall ruine of all their fottunes and hopes in a moment.

What? *Spaine* to be threatned with warre, and intrusions of hostility? Who is able to couer the *Vienna*, as *Xerxes* once did the *Hellespont*, with a numberlesse, and inuincible Armado, to set vpon the Island of *Brittany* as a Conqueror: to trouble *Ireland* with an army of 20000: to infect *Scotland*, and overrun it at pleasure, and to make *England* to tremble with the multitude of his forces, and yet dare you talke of warre and assisting the Low-Countries? But
now

now God be thanked, Papistry shall be suppressed, the Priests and Iesuits banished, and these mighty Bulls of *Bissan* either haue their hornes sawed off, or their chaps musled, and what an alteration is heere?

Oh let vs then giue thanks vnto God, and confesse his mercy is beyond our apprehension, and his benefits are an *Ocean* in comparison of our duty, standing poole of deseruing. And seeing the King is so gracious to looke vpon vs like a faire mouing Planet, in a conspicuous *Orbe*, from whose influence can proceede nothing but sweet presages: Seeing our Parliament is so religiously Honorable, to found the foord of *Spaines* proiects, and their funtries hassard by collusion, and halting betweene two opinions: with the plummetts of true Wisedome, and Zeale to the Gospell of Iesus Christ: Seeing our Clergy are so indulgent ouer Gods Church, that they will not suffer either the wild Bore of the Forrest to trample downe the hedges, or little Foxes to destroy the Grapes, but are willing that *Iehoydas* filthy garments may be taken away, and a crowne of pure Gold set vpon his head, seeing the people are prepared to call and hasten one another to go vp to the Temple of the Lord; and rather then *Ruben* shall rayse a heape of stones like an Alter, to put the people in feare of Idolatry, they are ready to arme with their brethren, and examine how the matter stands, let euery man exhillerat himselfe, and cry out: *why art thou cast downe o my soule, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, he is the bealsh of my countenance, and*

my God: So then if Papistry shall be suppressed, the Priests and Iesuites banished, and our enemies, both Forraigne and Domesticke ouer-reached: let God haue the glory, the Prince the honor, the Parliament the commendation, the people the comfort, the Country the benefit, and euery true hearted Christian sing *to pean*, and *Epithalamians* to *Iehonah*.

Marke the difference betweene flourishing Kingdomes through the blessing of reformation, and aduise of good gouernours, and the fearefull distraction of Common-wealths, where irreligion and indirect courses ouer-maister: While the ambition of *Athalia* was predominant ouer her affection, and driue her head-long to al voscenry and tyranny, she committed idolatry, she neglected the house of God, she defiled the Alter, she destroyed the seed-royal, she vsurped the Diadem, and disturbed the peace of *Iuda* and *Israel*: But when *Iehoas* was miraculously preserued and instructed by *Iehoiada*: *Athalia* is slaine: *Iehoas* doth that which is right in sight of God, the Priests repaire the Temple, the Alters are cleansed, the Common-wealth reformed, and the whole Country resettled in order; and was not this a great alteration?

In the story of *Manasses*, and *Ammon* his sonne, you shall finde these imputations of wickednesse cast vpon them by the Holy Ghost: Hee did that which was euill in the sight of the Lord, hee liued after the abominations of the Heathen, hee reared vp Alters for *Baal*, he offered incense to the Host of Heauen, he made his sonne passe through the fire, he vsed enchauntments, obserued times, and dealt with familiar spirits, and wrought much wickednes

before the Lord : But when *Iosiah* came to raine, and was instructed how ? he feared God, and liued vprightly, he cleansed and repayred the Temple : he commanded the booke of God to be read, hee rent his cloathes as stricken with compunction of soule, he made a couenant with God to obserue his testimonies, hee put downe all the offices of *Baal*, and the groues dedicated vnto him : Hee slew his Priests, he solemnized the Passeouer, and he performed the words of the Law, which were written in the Booke ; and was not this a great alteration ?

Thus is it betweene the gouernment of *Spaine* and *England*, especially the contrariety of Religion, and diuersity of seruing God, betweene Papiests and Protestants : the Papiests both in *Spaine* and in *England*, commit blasphemous idolatry, are poluted with incests and fornication, derogate from the Honor of God, to attribute adoration to creatures, passifieth himself in the Laborynth of æquiuocation : Dissemble with God, their owne soules, and all that deale with them, care not by what meanes or treachery they compasse their owne ends, deny Christs presence in Heauen, a maine article of Faith, extenuate the power of the God-head, by allowing a dyety to Creatures, and an inuocation to Diuells. First, they haue made many Saints that are passed downe to Hell : Allow of murther and monstrous impiety, and in a word, are poysoned with the dregs of abomination, wherewith the whore of *Babylon* hath filled her cup.

The true Protestant and zealous Christian alloweth God the preherinence of all adoration, will by no meanes blaspheme with idolatrous exorcismes, detesteth

detesteth whoredome, and all incestuous Leprosie, defieth the participation of Gods glory to murther, simply and plainly contriueeth his affaires, and keepeth his word, though it be to his owne hinderance, intermeddles not with matters of state, except hee be called to place of eminency, is with *Anna* praying in the Temple, and continually reioyceth in the conuersation of Gods seruants, and maketh the Church the sanctuary of his soule, in a word, is ruled by the directory of Gods word, and neither dare abuse the Maiesly of Princes by inter-iesting a iea-lousie and suspition betweene the Prince and the subiect, nor runne away with the deceit of his owne heart, in presuming to be more holy then his brethren, or preiudging others either maliciously, or foolishly: And is not this a great alteration? And is not this cause enough to compell vs to thanke God, and acknowledge his mercy and kindnesse, that our King and Parliament would goe and buy eye-salue without money, perspicuously to looke into the enormities of the Church and Commonwealth, and not onely with *Nehemiah*, abridged the extreimity of vsury: compelled a relaxation of debts and oppression, kept and sanctified the Sabbath, droue the Merchants and sellers of meate out of the City, and at last put away their idolatrous wiues: but also would not suffer the *Ammonites* and *Moabites* to come into Gods Temple, but enforced them to banishment out of *Ierusalem*. Nehemiah 13:

For as you read how *Iacob* after his returne from *Laban* cleansed his house of the idols: so did *Nehemiah* in despight of *Elisib* the Priest, who had allied himselfe to *Tobiab* a stranger and idolater, put

him from his lodging, and cast out all the stuff: out of his chamber, which in the text is likewise called cleansing, and thus thanks be to God, our great *Nebemiah* dealt with the Papists, hee hath not onely thought them as prickes and thornes in the sides of good Christians: but now found them as noysome and infectious weedes in the Common-wealth, to choake and eate vp the sweeter Flowers, and springing grasse; and thus hath the Church of God example enough in Scripture to be an enemy to Gods enemies, and fall to reformation with courage and magnamity.

Shall such a man as I flye, (sayth *Nebemiah*) shall such a King as I, (sayth King *James*), that haue been trayned vp from my infancy to deny Popery, and for my Kingdome of *Scotland*, a very nursery of zealous professors, and mirrour of purity and piety, suffer *England* to be defiled and contaminated with the poyson of superstition; & now I haue recollected my selfe, shall I giue way to rotten and filthy policy, to eate vpon the heart of true Religion, or suffer priuate ends to thicken themselues, like some obscure and dangerous cloud, to stand as an interposition betweene the Sunny splendor of Gods word, and the faire progresse of gouernment: No, No? I will now be my selfe, and therefore if either the Pope or *Spaine* deride me with *Michol* for dancing before the Arke, and bringing it in into Gods house: I will answer with *Dauid*, I will yet bee more vilde and zealous for the Lord; and as he told his wife, that therefore God had taken the Kingdome from her father, and inuested him with the Diadem, so may King *James* answer *Spaine*, that therefore God will
make

make him mighty in his Prouinces, in despite of malignant opposition, and *England* shall not be only able to stand firme, like an impregnable rocke in all honor, riches, and prosperity: but of sufficiency to protect distressed neighbours, and recouer vnfortunate and surrepted Prouinces: Therefore away yee Priests and Iesuities, packe hence for your liues; and let me not heare any further of your daring impostures, and you that will remaine Papists, and with the Adder stoppe your eares, that charme the Charmer neuer so cunningly, hee shall not preuaile to remoue you, take heede and bee warned, that you liue modestly in your wilfulness, neither daring to breake our statutes against those Locusts of *Rome*, nor to insult your selues, or be offensive to any euill conuersation by the wrong defence and supportation of *Romes* corrupted Doctrines: For I protest vnto you by the faith of a Religious King, I take a pleasure in hearing, what God sayd to *Abraham*: For I know him, that he will command his children, and his household after him, and they shall keepe the way of the Lord to doe iustice and iudgment, that the Lord may bring vpon *Abraham* that which hee hath spoken vnto him: And therefore as I am Gods substitute in the supream royalty, so will I be his instrument in the practise of this reformation, neither suffering any Papist whatsoeuer to haue the vse of Idolatrous masses, nor to bring vp their owne Children in the eimerian darknesse of ignorance, and diuelish deuotion: For the Apostle tells vs plainly, that the tormenting the body, worshipping of Angells, obseruing of Dayes, and many foolish humiliations, likewise denying of lawfull marriage, and

Genesis 18.19

Colos. 3.

forbidding of meates, and celledracting of superstitious times, are all the doctrines of the Diuell: and is not this joy to *England*, and how are our hearts cheered, as you read of the *Israelites*, that in the time of *Salomon* reioyced with one another, and made merry eating and drinking vnder th er owne Vines.

Exod 40.

Thus shall wee see the backes of our aduersaries, and by Gods speciall fauour and grace the banishment of Priests, and Iesuits: But yee Maiestrates of the Common-wealth? let them not immitate the *Israelites* in this, to rob the *Egyptians* in their departure out of *Egypt*? Let them not exporte our treasures, nor enrich other Countries with our spoyles: Let not your Ladies bestow their iewels and ornaments vpon them: For though they could be contented to loue them with gratuities and presents, yet must the Common-wealth reserue some secrets of State, not to be impouerished by the lauish gifts of those, that vnderstand not the Mistery of carying wealth out of the Land, or consuming our siluer in trifles, let none of their houses bee furnished with those remnants of gew-gawes, wherein the ancient idolaters excelled them in be decking their idols, I meane their meduies, crucifixes, relickes of saints, the wood of the Crosse, the milke of our Lady, and a thousand such like trumperies fit for nothing but toyes to play with all, as Apes do with Nut-shells: For as you read how the children of *Israel* were tainted with the grosse superstition of *Egypt*: so must needes the tender hearts of your women be captiuated with the reseruatiō of these things: Let your Pursuants and Officers a Gods name be the researchers of suspected places,

places, that the very children, which as yet, know no harme, may be sent to the Schooles of the children of the Prophets, and by that meanes learne to liue in the feare of God, and dye in his fauour: Let the potent men be disarmed a Gods name, not to giue them cause to thinke the better of themselues, as if they were to be feared, or reputed dangerous and polliticke: but as you take kniues and other hurtfull things from madde men to preuent mischief, that they neither endanger others, nor themselues: In a word, let all good orders be obserued, and a fashionable body of a religious Common-Wealth erected, that his Maiesties person may bee secured, the Prince and his Sister protected and pleased, the honest neighbours subtenated with care and dilligence, our owne Country flourishing with prosperity and confidence, the poore releued, the trades restored, the City repayed, the Merchant countenanced, the souldiers esteemed, the Clergy-man beloued, the well deserued reuerenced, the weake supported, the obstinate sinner punished, the offender through frailty remitted, and all iustifiable actions practised to the glory of God, and comfort of our own soules.

Then if there be cause of warre, and so successe fallen, *Moses* and *Israel* shall sing a song of Triumph to the Lord, and *Miriam* the Prophetesse shall take a *Timbrell* in her hand, and all the women goe after her with *Timbrels* and Dances: Then if there be the flourish of peace, and that *Salomon* hath finished the Temple of God, and his owne house, he will present himselfe before the Lord, and
Exodus 15. 1.
1 Kings 8. 12. 9
 kneele to his prayers, spredding forth his hands toward Heauen: And then to conclude both in war
 and

and peace shall *England* confesse to the Lord. What is man, that thou shouldest thinke vpon him, or the sonne of man, that thou wilt remember him? and so prayse the Lord in his Sanctuary, and in the firmament of his power: prayse him in his mighty acts, and according to the excellency of his greatnesse, prayse him for thinking vpon vs, euen in this particular of suppressing Papistry, and banishing the Priests and Iesuities.

I will meddle with no matter of State, nor aduenture traducing for selfe loue, or aduising others more wiser then my selfe, but keepe close to the shore of this one speciall obseruation: Let the aduersaries of religion say what they can to accuse a Protestant of one murther, whereas God and the World knowes, that not onely the turbulencies of *Europe* haue beene blowne vp with popish breath, and sufflation of Consistorian Cardinals: but the fearefull slaughters of Princes haue beene audaciously prosecuted, eyther by Friers and Priests, or such instruments, whom the pestilent Iesuities haue seduced: what state then in the world (especially our reformed Churches, if there were no other cause then this affrighting, would endure then in the gouernment, and therefore now this must needs be a happinesse to *England*, that at this instant such a mercy floweth toward vs, as a Proclamation against them.

How *Genewa* hath continued, and groaned vnder the plessure of many difficulties, yea, endured diuers assaults of whole armies, and volleys of shot, from the mounted Cannons against her; and yet was neuer any attempt made vpon the Duke of *Sauoy*,
and

and her aduersaries by her procurement, or suggestion, is well knowne to the world.

In all those bloody massacres of *France*, and terrors of the ciuill warre, what one mischiefe was euer conceiued against the persons of their Kings, and who durst lay hands on the Lords Annoynted? In that fiery triall in the dayes of *Queene Mary*, when the rages of Papists made them more furious, then a Beare robbed of her Whelp: What one Protestant slipped out of the circle of obedience, to put her in suspition of her life, yea it is well knowne, that the Protestants of *Sussex* aduanced her to the Crowne though they were the first that felt the effect of her ingratitude: In all the troubles of *Germany*, and exactions vpon the free Cities, how securely did the Emperors goe on concerning their owne persons, and when did you read of a Pope slaine, but as they poysoned one another. I will name but one thing in the Low-Countries, and that is the pride and cruelty of the Duke of *Alua*; so that if euer an excuse might haue beene made for taking away a Tyrants life, it might here in some action or other, haue receiued a iustifiable forme, and yet *Alua* liued without touch, and practised all manner of wickednesse without controule: whereas on the contrary side in these Countries formerly mentioned, there hath bin a 1000 seuerall murders committed vpon the bodies of publicke and priuate persons, or at least prosecuted with resolution to be actuated vpon aduantage by popish Priests, Iesuites, and their Officiall, and Ministers: Is it not high time then to banish them our Common-wealth, or doe as we haue done (and so it shall be no new matter or deuise of punishment)

nishment) euen hang them vp at Tyborne, or de-
trude them into the house of slaughter, where Iustice
is predominant.

Marke for Gods sake, marke the secrets of good
husbandry, he that meanes to till and manure a wod-
dy ground, must leaue no stumps within touch, least
he breake his plow in the labour, and see fresh scienc-
es and sprigs to sprout vp to choake the come:
the best way then is to stocke vp roote and tinde, and
follow the picke-axe with a spade, that the ground
may bee thoroughly searched indeede; and so must
England doe with this brood of Vipers, cyther pull
out their stings, or chap them in peeces: For so were
the Priests of *Baal* serued at seuerall times, and in se-
uerall places by *Gedeon*, *John*, *Elias*, *Iosias*, and o-
ther godly Priests and Princes: but seeing this good
beginning of our gracious and iudicious King, in
the quenching the smoake of these fire-brands,
which in time would cyther haue blinded our eyes,
or put them cleane out, hath cheered our hearts, and
powred the balme of *Gilead* into our wounds, let
him haue the glory of his owne handy-worke, and
England the joy, and so both he, *England*, and euery
true Christian retribute all possible thanks to the
ancient of dayes, whose haire is as white as wooll,
and eyes as a flame of fire; and to the voyces that
commandeth vs out of *Babylon*, least we be destroy-
ed in her abominations: For *Babylon is fallen, is
fallen, that great City; because she made all the nations
drinke of the wine of the wrath of her Fornication.*

